

Broomfield



# PRESBYTERIAN CHURCH MINISTRY OF THE WORD

---

Volume 4 Issue 49

December 4, 2005

## God Reigneth Part 3

### Catalog of Verses<sup>1</sup>

1 Corinthians 13:12, “For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.”

Hebrews 11:14-16, “For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.”

Romans 6:23, “For the wages of sin is death; but the gift of God is eternal life<sup>2</sup> through Jesus Christ our Lord.”

John 1:1, “In the beginning was the Word<sup>3</sup>, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made.”

In the ancient world, the term rendered *Word*, *logos*, was that which constituted reality. *Logos* is real and is in opposition to that which is false. All of these verses reference the fact that this age is not the final state. Truly life here is lived in what C. S. Lewis called, “The Shadow Lands.” And thus what is “real” — versus what is a charade or a game — is the invisible Kingdom of God, that which pertains to God, His Kingdom, and His will.

In *The Screwtape Letters*, C. S. Lewis imagines the advice that a senior demon might give to an apprentice on the corrupting of man. “Thanks to processes which we set at work in them centuries ago, they find it all but impossible to believe in the unfamiliar while the familiar is before their eyes.”<sup>4</sup>

In light of this, let me give you some facts about what constitutes reality. There is a God who exists in three persons: The Father, the Son, and the Holy Spirit. In eternity past, this God deigned to create this

---

<sup>1</sup> Compare also 1 Timothy 5:6; 6:18-19

<sup>2</sup> Eternal life can be taken as life pertaining to the age [to come].

<sup>3</sup> λογος logos

<sup>4</sup> *The Screwtape Letters*, Bantam Books, 1982, page 3.

world to manifest His eternal attributes unto His glory.<sup>5</sup> And thus this world is the stage upon which God has chosen to reveal facets about His character, Kingdom, and will.<sup>6</sup>

Name a facet about God's Kingdom, and you will see it portrayed in this world on numerous occasions. God has fashioned this world such that there are things in it that have value and things that don't. For example pearls, land with hidden treasure, wealth, and the lust for it — all are used in Scripture to teach the greater reality of God's Kingdom, its true value, and the kind of longing we ought to have for it.

God's Kingdom is a family. And it is not surprising that God has created this world with built-in familial allegiance. We have the husband and wife bond. There is the incredible tie that exists between parent and child. And we have the union that exists between siblings. All these are used in Scripture to teach the greater reality of God's Kingdom, the fact that it's a family, and the kind of relationships we ought to have with one another in Christ.

We could go on and on discussing reality and how it is portrayed in this current passing age. However, I want to draw your attention to the fact that God is a victorious Being who in the end will triumph over sin, Satan, and man.

Revelation 21:3-4, “And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.”

Now based on this truth, we ought not to be surprised to discover that the Lord has foreshadowed this “victory” on numerous occasions in Scripture where God, without any aid from man, proved victorious. For example,

- The Exodus.
- The Resurrection.
- The raising of men and women from the dead.
- The protection of Elisha from the Arameans.

All these foreshadow and point to the final victory wherein Christ is proclaimed the King of kings and Lord of lords.

In fact, our passage this morning contains the same message. Recall, on account of Israel's refusal to follow their Lord, God disciplined His people by allowing the Philistines not only to conquer Israel but also to capture the most important religious article in Judaism at the time, the symbol of His love for His people — the Ark of the Covenant of the Lord our God!

Our text is the record of that time when God proved victorious over the Philistines. The Philistines sought to imprison the Ark of God as a testimony of their superiority over Yahweh. And yet here, the Philistines cry “Uncle!” readily admitting that God alone is great! In fact, notice the counsel of the

---

<sup>5</sup> Compare Roman 1:18

<sup>6</sup> Hence we read of Christ's criticism of the religious leaders of His day, “When it is evening, you say, ‘It will be fair weather, for the sky is red.’ And in the morning, ‘There will be a storm today, for the sky is red and threatening.’ Do you know how to discern the appearance of the sky, but cannot discern the signs of the times?” (Matthew 16:2-3)

Philistine priests in 1 Samuel 6:5, “and ye shall give glory unto the God of Israel [this is something Eli, his sons, and Israel refused to do]: peradventure he will lighten his hand from off you, and from off your gods, and from off your land.

In line with the pun that has been running throughout the opening chapters of 1 Samuel, the Philistines have been brought to the point where they are giving God glory/weight in the hopes that He will lighten His hand of judgment.

What a turn-around! What a Lord! And what a foretaste of the time when all mankind bow the knee before Christ!

And so our text brings with it a simple statement: Our God Reigneth! In 1 Samuel 5:1-5, He reigns as the King of kings and Lord of lords. In 1 Samuel 5:6-12, He reigns as the Glorious Lord. And in 1 Samuel 6:1-5 we learn that He reigns as a Victorious Lord!

## **Victorious in Battle**

Notice the victory is multi-faceted...

1 Samuel 6:1, “And the ark of the LORD was in the country of the Philistines seven months.”

A brief glance at the chapters we are studying reveals that not everything that went on during the time that the Ark was exiled has been recorded. For example, In 1 Samuel 5:6-12 we read of three of the capital cities being affected by the plague — Gaza and Ashkelon are not mentioned. And yet in 1 Samuel 6:4 we discover that all the Philistine capital cities had been subject to the plague, “for one plague was on all of you and on your lords” (1 Samuel 6:4b).

From this we conclude that in chapter 5, God employed what has been identified as “Economy of Words.” That means that what is recorded is what God has deemed to be significant to communicate His message to His people. In light of this, we understand that there is no such thing in Scripture as excess verbiage. Everything that is written is for our instruction.

We therefore conclude that for the writer to have recorded the fact that the ark was in captivity seven months is significant because it is referenced here for a reason!

This raises the question, “What is the significance of 'seven' in Biblical writings?”

When we endeavor to answer this we discover that the number seven in Scripture is the number of wholeness, completion, or consummation. That God chose to include the reference that “the Ark of the Lord had been in the country... seven months” indicates therefore that the Philistines were the recipients of a judgment from God that was not short-circuited or incomplete.

From this we see (and Scripture elsewhere confirms<sup>7</sup>) that when God rises in judgment — when judgment begins — there are no easy outs, contingencies, or “Free zones” to which the condemned can flee and cry, “I’m on base! You can’t get me!”...judgment — the vindication of God — once it begins is fully executed.

This is so important to realize for right now our land and this world are NOT the recipients of God's

---

<sup>7</sup> Compare 1 Thessalonians 5:2-3

wrath.

Romans 2:4-6, “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds.”

Do you understand what this means?

Now is a time of storing up! Every sin committed and every rebellious thought or action is not being overlooked by God, but meticulously recorded and remembered. Thus today is indeed a time of salvation and grace. It is not too late. Though you are guilty of thousands upon thousands of sin, God still can forgive.

But don't miss it. When the day of wrath and revelation begins, it will be too late. God will not sort of punish you with the anticipation that you might say “Uncle! O.K. I'll serve you!”

No! When the Day of Judgment begins, God's judgment will be executed unto its completion.<sup>8</sup>

And we have the same thing with the Philistines here. They were the recipients of a temporal judgment fully executed. They and their land suffered the plague for seven long months in which untold thousands perished. All of which is a foreshadowing of the wrath of God yet to come on this earth.

## **Yielding to Yahweh**

1 Samuel 6:2, “And the Philistines called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.”

Having suffered under the full course of God's temporal judgment, the Philistines yield to a victorious Yahweh!

It is one thing in chapter 5 to read of the Ekronites.

1 Samuel 5:11, “So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.”

Yet talk is cheap! The mere discussing of the need to send the ark back did absolutely nothing at all!

The Ekronites talked about their sin, just as the countless times you and I have decided that we need to be more resolute in our service of the Lord. Or we need to be more circumspect in our walks. Or we need to be serious about our faith. And yet we do nothing.

Ah but when we read in this text, “...Tell us how we shall send it to its place,” we see that Philistines are acting, giving up the Ark, and yielding to God!

And thus we see here that God's victory is complete! God has prevailed! Without so much as a Jewish

---

<sup>8</sup> Compare Matthew 7:21-23

soldier, God has conquered the Philistines!

And this brings to the front another characteristic about God that is revealed in Chapters 5-6: He is victorious! And God is not just victorious back then over 3,000 years ago, but His is victorious today, right now, in your life!

How do one apply a text like this?

We must see through this victory and gaze upon the greater reality that God is a Victorious Lord!

## **Moses**

After God brought about victory for His people over Egypt, Moses recorded an incredible Psalm in Exodus 15.

Listen to some of the conclusions he drew about God — they are applicable at all times.

Exodus 15:3, “The LORD is a man of war: the LORD is his name.”

Exodus 15:6-7, “Thy right hand, O LORD, is become glorious in power: thy right hand, O LORD, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath, which consumed them as stubble.”

Exodus 15:11, “Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?”

God's temporal victory over Pharaoh pointed to the greater reality that God is Victorious over all and for eternity.<sup>9</sup> And we must arrive at the same conclusion from our passage!

Whatever foe you may be facing today — your sin, fear over Satan, the future, injustice, financial problems, or ill-health we must be emboldened by this text and proclaim, “In and through it all, Christ will have the victory!”<sup>10</sup>

## **Victorious in Grace**

And yet, this is but one-third of the picture. For this passage also indicates that God is victorious in grace.

1 Samuel 6:2, “And the Philistines called for the priests and the diviners<sup>11</sup>, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.”

This passage reflects what I have mentioned now on a couple of occasions. Around 1200 BC the Philistine people migrated for a second time in their history to Canaan.<sup>12</sup> We know that the Philistines

---

<sup>9</sup> And that is why to this day we remember Moses' words of encouragement and cherish them in our hearts, “The Lord will fight for you while you keep silent” (Exodus 14:14).

<sup>10</sup> Truly in the words of Moses, we must ever and always, “Be strong and courageous, do not be afraid or tremble at them, for the Lord your God is the one who goes with you. He will not fail you or forsake you” (Deuteronomy 31:6).

<sup>11</sup> “Diviners” were a class of religious leaders that Israelites were forbidden to consult (cf. Deuteronomy 18:10, 14).

<sup>12</sup> Recall the minor one during the time of Abraham (cf. Genesis 20-21; 26) and the major one around 1200 BC in

were rebuffed in Africa by the Egyptians.<sup>13</sup> But when they came to the land of Canaan, the Philistines were welcomed victors over the coastal inhabitants of the land.

Accordingly, the Philistines did not wipe out the local Canaanite population when they arrived. Rather, they maintained a symbiotic relationship with them — feeding off of them as the Canaanites enjoyed their protection.

Now though it seems strange to our ears it was a natural practice in the ancient world was the adoption of the local gods and deities in the land in which you dwelt. That is why we read in this passage that the Philistines called NOT “...their priests or diviners.” RATHER they called for “...THE priests and the diviners, SAYING, 'What shall we do with the ark of the Lord?’“

In other words, these priests and diviners were not Philistine. Rather they were local holy men charged with the service of Dagon and Baal long before the Philistines arrived in their land.<sup>14</sup>

## **The Counsel of the Diviners**

And this brings us to their counsel.

1 Samuel 6:3, “And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a trespass offering: then ye shall be healed, and it shall be known to you why his hand is not removed from you.”

In other words, if the plague is lifted upon the return of the ark, then you will know that you have been under the wrath of God. And their counsel was to send the Ark back with a “guilt offering.”

This was wise advice! In fact, accurate advice!

And yet I have one question how did they know to give this advice?

How is it that these Canaanite priests knew about the guilt offerings and sacrifices associated with the worship of Yahweh?

See, if you know anything about ancient religion you know that this advice is out of place. In the event that you angered a local deity, the typical response would have been to offer some sort of sacrifice — usually a blood sacrifice — to placate the offended deity. Now, as worshippers of Dagon and Baal, these priests and diviners would naturally have thought to suggest the offering of a virgin or a child- and some poor family would have lost their daughter to a bloody sacrifice.<sup>15</sup>

Yet shockingly and uncharacteristically, these priests don't suggest that here. Rather, they correctly advise their Philistine lords to offer a guilt offering to Yahweh.

---

which this warrior people left Crete (cf. Amos 9:7) to settle on the Mediterranean coast of Africa and Canaan.

<sup>13</sup> Ancient documents support this idea. The Philistines were mentioned as one of the “Sea Peoples” in Egyptian texts that settled in Canaan around 1200 BC.

<sup>14</sup> That is one of the reasons why the local inhabitants of Palestine had such a problem with the Jews. Unlike the nations when they entered into Canaan as a victorious people, the Jews imported their God. And you don't do that and expect the local deities not to respond in anger. In fact, it was on account of this tendency to adopt the local deities that God often repeated the exhortation for His people to remain distinct and separate from the cultures of Canaan.

The temptation to adopt a local deity was immense!

<sup>15</sup> Compare Jeremiah 32:35 and 2 Chronicles 28:1-4

So again I ask this question: How did they know about the guilt offerings and sacrifices associated with the worship of Yahweh?

Unless we suppose that these priests made it their business to study the customs associated with foreign religions (which is ludicrous), there is only one answer. There was something about the God of Judaism that made this religion infamous in the ancient world.

And what was it?

Grace!

Again I remind you of Isaiah 64.

Isaiah 64:4, “For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.”

That these Philistine priests knew about the sacrificial system of Judaism so as to recommend a “guilt offering” implies that the reputation of Yahweh being a gracious God was known throughout the ancient world! In fact for confirmation listen to Moses' words following the Exodus.

Exodus 15:11, “Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?”

Exodus 15:13-14, “Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation. The people shall hear, and be afraid: sorrow shall take hold on the inhabitants of Palestina [Canaan].”

Not only did the people of Canaan know about God's power, but this text would also include a knowledge about His mercy!

And so, that the local priests and diviners knew this about God's mercy indicates that the Lord, Not only is victorious in battle, BUT He also had the reputation of being victorious when it came to grace. And this brothers and sisters constitutes part of the message of God's victory!

Yes, He is Victorious in Battle! But He also is Victorious when it comes to Grace!

Have you ever been frightened by God? Has His omnipotence and sovereignty ever given you cause for fear? Does the account of God's judgment in 1 Samuel 5 sober you?

It should! God is a victorious warrior. He alone reigns supreme in the heavens and on the earth. Unlike the false god of Islam who needs brain-washed individuals to do his dirty work, God needs no man!

By Himself, He vanquished the Philistines, the Arameans, the Egyptians, and the Devil.<sup>16</sup> And by Himself, He someday will vanquish death in its entirety.<sup>17</sup>

So yes we ought to fear God — but let our reverence be adorned with joy on account of God's grace and

---

<sup>16</sup> Compare 1 Samuel 5, 2 Kings 7, Exodus 1-15, and Hebrews 2:14-15

<sup>17</sup> Compare 1 Corinthians 15

mercy.

Listen brothers and sisters, you don't need to strap a bomb to your body to placate God. You don't need to prove your commitment in any way. You are saved not by your faith, but on account of God's compassion. Christ gave this message to those imprisoned:

Matthew 11:28-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

This is marvelous! We must allow this message to bring us to our knees that we might live the rest of our lives in reverent joy on account of the fact that "OUR GOD REIGNETH!"

## **Victorious in Forgiveness**

And yet, that is not all. We see that God reigns victorious in His means of forgiveness.

1 Samuel 6:4-5, "Then said they, What shall be the trespass offering which we shall return to him? They answered, Five golden emerods, and five golden mice, according to the number of the lords of the Philistines: for one plague was on you all, and on your lords. Wherefore ye shall make images of your emerods, and images of your mice that mar the land; and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your gods, and from off your land."

One might be tempted here to criticize these Philistine priests on account of their proposal. For if you are at all familiar with the Old Testament sacrificial system you know that the elements of a guilt offering were not to be things like gold or precious metals. Neither was the guilt offering to be an image of rats which have the status of being unclean before God and therefore detestable.<sup>18</sup> Nor would one acquaint the guilt offering with tumors which were unclean portions of the human anatomy. Rather the proper sacrifice of the guilt offering was a male ram or goat.<sup>19</sup>

So much for God's reputation! So much for these Philistine diviners understanding Judaism! Clearly, these were misguided and uninformed priests!

However, to say that God had the reputation for being gracious is not to say that these priests had mastered the Old Testament sacrificial system! And yet having said that, let us not be so quick to criticize here. For what is suggested in this text actually is quite profound in its implication. In fact it is so profound that I don't believe that these Philistine priests understood what they were suggesting.

## **Numbers 21**

In Numbers 21 we find the people of God wandering in the wilderness because of their rebellion and their unbelief.<sup>20</sup> And amazingly we read these words:

---

<sup>18</sup> Compare Leviticus 11:29 and Isaiah 66:17

<sup>19</sup> Compare Leviticus 5:15, 18; 6:6; 14:12, 21. There is one exception in Scripture — 2 Kings 12:16. However, this text not only is later in the history of God's people, but it is by no means normative nor didactic for the people of God.

<sup>20</sup> Compare also Numbers 14



Numbers 21:4-5, “And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom: and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.”<sup>21</sup>

And so in response to the people's complaining, God — in love — sends fiery serpents which bite and kill many people.<sup>22</sup> Now notice the reaction of Israel:

Numbers 21:7, “Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people.”

In response, God tells Moses to make an image of a serpent and place it on a standard that all who look at the pole would be healed.

Numbers 21:8-9, “And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.”

Do you understand the significance here?

The significance is that deliverance was secured as God's people looked in faith upon the symbol of their judgment!

## **The Symbol of Judgment**

And isn't this what we read here in our passage?

Whether purposed or by accident, these Philistine priests make a profound suggestion, “Offer a symbol of your suffering!”

Now whether you realize it or not, this always has been the means of God's forgiveness!

Notice THE symbol of our suffering as sinners before God — it is a cross! When a person comes to terms with their wretched state before God, the only answer is not despair, fundamentalism, grumbling or complaining BUT the looking in faith upon the symbol of what we deserve on account of our sin: JESUS CHRIST and His Cross!

1 Peter 2:24, “Who his own self bare our sins in his own body on the tree that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.”

---

<sup>21</sup> Having been severely disciplined on account of past discontentedness, the people begin to grumble more! And just so you understand the severity of this sin God's plan for His people is that they be thankful, Hebrews 12:29; Romans 1:18-21; 1 Thessalonians 5:18. And to grumble is the epitome of ungratefulness (cf. Rom. 1:21)!

<sup>22</sup> Compare Numbers 21:6

Galatians 6:14, “But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

Behold our incredible God! He not only is victorious in battle, and victorious in grace, but His victory is seen as we gaze upon the symbol of our suffering — His cross — and are freed from all sin!

## **Worship or Relief?**

Herein lies the shocking reality of our text. This whole nation of Philistines beheld the power and glory of a gracious God and rather than turn from the worship of Dagon or Baal they simply sought relief from God’s wrath.

In fact, on numerous occasions the past couple of weeks I’ve received these questions: How is it that these Philistines didn’t turn to God? God proved Himself victorious; why wouldn’t they abandon their gods and serve Him?

Brothers and sisters let me share with you a more shocking reality. On the Last Day when God’s wrath is being met out upon this world the inhabitants won’t cry out for mercy rather they will cry for the rocks and the hills to fall on them that they might die.<sup>23</sup>

Christ described hell as a place of “weeping and gnashing of teeth.” The phrase, weeping and gnashing of teeth is a Hebraism for anger and rebellion.<sup>24</sup> In other words those in hell right now rather than calling upon God for deliverance and mercy are filled with rage against God!

And we are no different. We live in a state of sin and misery where God’s judgment is often foreshadowed. Every time we behold a death, every time we read of famine, disease, sickness, and war, we catch a glimpse of the reality of God’s wrath. And yet, rather than turn from our sin unto God, or clinging to the cross, or crying out for mercy and grace we endeavor to cheat death through science. We cling to technology to protect us from this pandemic or that pandemic. We fall back upon our default program knowing that God will love us in the end because we’ve done so much in His name.

Family of God do you know the message that ought to come from this text?

It is one and the same as this:

Psalm 95:7-9, “For he is our God; and we are the people of his pasture, and the sheep of his hand. **To day if ye will hear his voice, Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my work.”**

How is it that the Philistines did not bow the knee to God?

How is it that the Pharaoh continued to rebel against God after seeing so much?

How is it that in the end times people will not repent on account of God’s judgment?

---

<sup>23</sup> Compare Revelation 6:16

<sup>24</sup> Compare Acts 7:54

How is it that we in the face of our own mortality will continue to strive to go it alone- trusting ourselves?

It is on account of a hard heart!

The obvious message of this text is a call for us to trust our Victorious Lord. Accordingly, let us put away false hopes dreams, excuses, the passion for independency from God. Let us cling to Christ ever and always relying upon His mercy.

Don't miss it! While the "plague" will have its full course in this age, in Christ it ultimately will not touch us! In fact, let me close by reminding you that though we are sinners, nevertheless Christ's Victory is our Victory!

Romans 8:37 (NKJV), "Yet in all these things [in the trials and difficulties of life] we are more than conquerors through Him who loved us."

Truly, the victory that we behold in this passage as Christians is not only a picture of God's ultimate victory, but ours as well! So let us rejoice! Our God Reigneth — and so shall we!

## **Subscription Information**

A subscription to the *Broomfield Presbyterian Church Ministry of the Word* is on a free basis. To subscribe or unsubscribe send a post card to *Broomfield Presbyterian Church Ministry of the Word*®, Post Office Box 691, Windsor, Colorado 80550. Or you may send your request by email to [Nels Nelson](mailto:Nels.Nelson@broomfieldpc.org). *The Broomfield Presbyterian Church Ministry of the Word* is published regularly.

## **VISIT US WHEN IN Broomfield, COLORADO**

Feel free to visit Broomfield Presbyterian Church when in Broomfield, Colorado. Broomfield Presbyterian Church is located at Kohl Elementary School, 10th Street and Kohl, Broomfield, Colorado. The telephone number of the church is 303-469-6912. The worship services are at 9:30 a.m. and 6:00 p.m. each Sunday. Broomfield Presbyterian Church is a member of the Orthodox Presbyterian Church.

All our sermons can be accessed via the World Wide Web. There recording for this sermon can be found at [The Trespass Offering](http://broomfieldpc.org/sermons/the-trespass-offering) . The web address for all sermons at Broomfield can be found out as follows: <http://broomfieldopc.sermonaudio.com>

## **About the Preacher**

Greg Thurston preached this sermon on December 4, 2005. Greg is the Preacher at Broomfield Presbyterian Church.